

The conditions of the Shahadatain

Bismilah, Al-Rahman Al-Raheem. Alhamdulilahi Rab Al- 'Alameen wa salla Allahu 'ala Muhammedan wa 'ala aalahi wasahbihi wassalam.

In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah, the Lord of all that exists. I testify there is no true God worthy of worship except Allah and that Muhammed is Allah's true Slave and Messenger. May Allah's salah and Salam be upon the Prophet, his pure family and his noble companions and those that follow on their path until the day of resurrection. May Allah subhanahu wa ta'ala make us from them. Wal-hamdulilah Rab Al- 'Alameen

The Shahadatain "*Laailahailla-lah Muhammadur Rasulullah*" (testimony of faith) is our "Muftah ul Jannah" (Key to Paradise).

Hasan Al Basri (Rahimahullah) the student of Abu Huraira

(رضي الله عنه) was once asked: Didn't the Prophet ﷺ say:

"Whoever says *Laailahailla-lah* will enter Jannah?"

He replied: "Yes, if a person says *Laailahailla-lah* and 'fulfils its conditions & rights' will enter Jannah Insha Allah."

Wahb ibn Munabbih (Rahimahullah) was asked, "Isn't the key to Paradise the kalimah *Laailahailla-lah* (to testify that 'none has the right to be worshiped save Allah')?"

He answered; "Yes! *But every key has ridges*. If you come with the key that has the right ridges, the door will open for you. Yet if you do not have the right ridges the door will not open for you."

This statement is like a key which must meet certain conditions in order for it to work. In fact these conditions determine who will

benefit from the statement and who will not. It does not matter how many times per day anyone says it.

Learning, understanding and practicing these conditions is incumbent on a believer, only then by Allah's Mercy, the doors to Jannah will open for us with our KEY (muftah) of “*Laailahailla-lah*”.

The 9 Conditions and Rights of the Shahadah- Part 1-“Laailahailla-lah”:

The number of conditions may be understood as seven, eight or nine depending on how they are categorised and combined by our Scholars. They have combined some conditions for easier comprehension and memorisation.

Regardless, it remains that one must understand and apply these conditions for his Shahada to be valid.

Listed here are "nine" conditions in order to give more attention and detail to each and every aspect. The nine conditions of the shahadah are:

1 KNOWLEDGE ('ilm),

2 CERTAINTY (yaqeen),

3 ACCEPTANCE (qabool),

4 SUBMISSION and COMPLIANCE (Inqiyad),

5 TRUTHFULNESS (as-sidq) as opposed to hypocrisy and dishonesty,

6 SINCERITY (or al-ikhlass),

7 LOVE (mahabbah),

8 DENIAL OF FALSE WORSHIP and

9 ADHERENCE (astaqeem) until death

"It is Obligatory for a Muslim to learn Tawheed and also to learn things that oppose it or nullify it".

* By learning the opposites, things become clearer.

* All of the opposites (of Tawheed) may not nullify but might take away the perfection of Tawheed.

1st condition is 'Knowledge':

"So know, [O Muhammad], that there is no deity except Allah" [Quran 47: 19].

Know - meaning have the knowledge.

We should know the conditions and connotations of Lailahaillallah and the most important of it is that 'There is no deity worthy of worship except Allah'. The opposite of knowledge is ignorance and so we should not be ignorant of this knowledge.

2. Certainty (in lailahaillallah):

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not..." [Quran 49:15].

The opposite of certainty is 'doubt'. And no Muslim should have an atom of a doubt in lailahaillallah.

Certainty and not a shadow of doubt - not 99% not 99.99% a full 100%.

Whoever doesn't have this condition has not fulfilled the basic requirements of lailahaillallah.

3. Acceptance (of lailahaillallah):

"Indeed they, when it was said to them, 'There is no deity but Allah,' were arrogant" [Quran 37:35].

The opposite of acceptance is rejection. When the mushriks were asked to accept lailahaillallah they became arrogant and rejected.

Even the Shytan (devil) knows Allah but he is arrogant.

Hadith: Narrated: Abu Musa

The Prophet (ﷺ) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)" Sahih Bukhari Book of Knowledge hadith no.79.

4. Submission and Compliance (to lailahaillallah):

Submit to lailahaillallah with our heart, body and soul. Submission - the very meaning of Islam 'to submit to the will of Allah'.

"And return [in repentance] to your Lord and submit to Him" Quran 39:54

"And whoever submits his face [himself] to Allah while he is a doer of good - then he has grasped the most trustworthy handhold." [Quran 31:22].

The opposite of submission is (in this context) to leave it or to reject it or to not act upon it.

Therefore it is not just theoretical or something you know but it is also something that you have to act upon.

5. Truthful (to lailahaillallah):

Opposite of it is lying, hypocrisy or deceit i.e. someone says it but not for the sake of Allah rather he says it for some worldly gains (like some countries you get extra benefits for being a Muslim).

This is a characteristic of a Munafiq (hypocrite).

“And of the people are some who say, “We believe in Allah and the Last Day,” but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.” [Quran 2:8 and 2:9].

6. Sincerity (Ikhlas) (to lailahailallah):

The opposite of Ikhlas is Shirk (associating partners with Allah).

You don't do it for the sake of people or the worldly matters rather you do it for the sake of Allah.

“And they were not commanded except to worship Allah, [being] sincere to Him in religion....” Quran 98:5.

“Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.” [Quran 39:2].

7. Love (for Lailahailallah):

Do it for the Love of Allah – love Allah and love for the sake of Allah.

At the same time hate that which Allah hates. Hate what is being worshiped besides Allah.

“And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah.....” [Quran 2:165].

8: Denial of false worship:

Although that is clear in the words of the testimony of faith, it does not seem clear to everyone who makes that testimony. In Surah al-Baqarah, Allah clearly reminds us of this important aspect of the shahadah, the shahadah is not merely an affirmation but it is both an affirmation and a negation. Allah states,

“And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break” [Quran 2: 256].

The Prophet (ﷺ) made this point even clearer when he said, *“Whoever says there is no one worthy of worship except Allah and denies whatever is worshipped besides*

Allah, then his wealth and blood are protected and his accounting will be with Allah."
(Recorded by Muslim).

Although this condition should be obvious to everyone who says the words of shahadah, you can still find Muslims who say the shahadah and then make acts of worship for beings or things other than Allah. You will find them going to the graveyards and worshipping those in the graves. They will perform acts of worship, not for the sake of Allah, but for the sake of the dead "saints" in the grave. This shahadah will mean nothing on the Day of Judgment (unless their acts of worship are done only for Allah).

9- Adherence (astageem) (to Lailahailallah) until death:

This is must if the shahadah is to mean anything for you in the Hereafter. You cannot rest on your laurels of what you may have done in the past. No, indeed, the shahadah must be your banner until your death.

The Prophet (ﷺ) said, "A man spends a long time doing the deeds of the people of Paradise and then he ends his deeds with the deeds of the people of the Hell-fire. And a man spends a long time doing the deeds of the people of the Hell-fire and then he ends his deeds with the deeds of the people of Paradise." (Recorded by Muslim).

Allah says in the Qur'an,

"O believers, observe your duty to Allah with right observance, and die not except as Muslims [in complete state of surrender, submission, obedience to Allah]" [Quran: 3:102].

Question: Do I have to remember these conditions? I know I have to surely fulfill them.

Answer: Yes surely we have to fulfill each and every condition.

And it depends whether you have to remember them. If you are a daee doing dawah or a teacher or a parent or elder teaching the young you have to remember it and Allah knows best.

Part 2-“Mohammad Rasool Allah”:

What are the rights of Rasoolallaahi sallallaahu alaihi wasallam on us?

OR

What are the implications of Muhammad Rasool Allah (ﷺ)?

The following are the 9 conditions of 2nd part of Shahada, we will discuss each one of them with daleel from Quran and Sunnah. Insha Allah.

1. To believe in Muhammad (ﷺ) as the Prophet of Allah.

“Say, [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth” [Quran 7:158].

“Allah is most knowing of where He places His message” [Quran 6:124].

2. To Love the Prophet (ﷺ).

We love Him (ﷺ), respect and honor Him (ﷺ).”

“Indeed, We have sent you as a witness and a bringer of good tidings and a Warner that you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon” [Quran 48:8 and 48:9].

Hadith: Narrated By 'Abdullah bin Hisham : We were with the Prophet (ﷺ) and he

(ﷺ) was holding the hand of 'Umar bin Al-Khattab. 'Umar said to Him (ﷺ), "O Allah's

Apostle! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then 'Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O 'Umar, (now you are a believer)." Bukhari Volume 8, Hadith Number 628.

3. To believe with certainty that the Prophet (ﷺ) conveyed the message.

He (ﷺ) conveyed it correctly, He (ﷺ) conveyed 'all' of it and He (ﷺ) conveyed it clearly.

"..This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..." [Quran 5:3].

"..And upon the Messenger, there is no responsibility but to deliver clearly" [Quran 24:54].

There is no need for any additions or deletions in this religion if anyone claims the need for amendment (bida'h i.e. innovation) in Islam know that he is not on it (Islam) rather he is on misguidance.

All that is needed is already there in the Quran, Sunnah and the understanding of the 'Three best generations' (Sahaba, Tabaeen & Tabetabaeen) and there is no need for any new kind of understanding of the religion. We Muslims understand our religion based on the understanding of our Pious Predecessors (the three best generations). Nobody can understand Islam better than the three generations given the title of "The best generations of Islam" by our beloved Prophet Muhammad (ﷺ).

Whoever believes that there is need for some kind of bida'h in this religion, he is actually accusing the Prophet (ﷺ) of not fulfilling his message.

Anything which is complete cannot be amended i.e. it is already perfect.

And Islam is perfect trying to amend it is 'dalalah' (going astray or away from the truth).

4. Belief that He (ﷺ) left us on complete guidance.

After his (ﷺ) guidance there is no need to go to any other source for guidance.

"... Surely the best speech is the Book of Allah and the best of all guidance is the guidance of Muhammad (ﷺ). And the worst of all affairs are newly invented things and every newly invented thing is an innovation and every innovation is astray." (Sahih Muslim)

Wa ahsan al-hadyi hadyu Muhammad (ﷺ).

And the best guidance is the guidance of Muhammad (ﷺ).

5. Obey him (ﷺ).

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification." [Quran 24:54].

6. Turn to him for guidance.

When we differ in opinion we turn to Quran and Sunnah and submit whole heartedly.

“But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [Quran 4:65].

The Prophet, peace and blessings of Allah be upon him, said, "Whoever among you lives (for a long time) will see many differences. I urge you to follow my sunnah and the way of the rightly-guided Caliphs who come after me. Hold on to it firmly. Beware of newly-invented matters, for every innovation is a going astray." [Narrated by Ahmad, 4/126; at-Tirmidhi no. 2676]

Now that the Prophet (ﷺ) is not with us we take it back to the Quran, Sunnah and the understanding from the Pious Predecessors. And not to my & your understanding or this or that methodology or philosophy.

7. Follow his (ﷺ) example.

The highest way in which Allah has praised our Prophet (ﷺ) is by calling him Abdullah- meaning the one who has perfected the worship of Allah, this is the meaning of abd (in this context). No one has worshiped Allah as he truly deserves to be worshiped except the Prophet (ﷺ).

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” [Quran 33:31].

8. We have to love and respect his (ﷺ) family members.

“..Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.” [Quran 33:33].

Before the Prophet (ﷺ) passed away he said: ‘I remind you of the rights of my family members...’

We have to show extra Love for His (ﷺ) family members (the ones who were Muslims) which include His (ﷺ) wives, children and their progeny.

There are people (groups) who do not give any extra regard to the family of the Prophet (ﷺ) and on the other extreme there are groups who have exalted the status of the family of the Prophet (ﷺ) to the extent that it has become shirk.

We Muslims take the middle path between these two extremes.

9. We have to love and respect his (ﷺ) Companions.

We have to show Love for His (ﷺ) companions. Allah has mentioned about them more than once that 'He is pleased with them and they with him.' And we have to say 'radiallahu anha' when they are mentioned.

The Prophet (ﷺ) said: *"The best of my Ummah is my generation (Qarni), then those who follow them, then those who follow them."* [Bukhari and Muslim]

Question: Do I have to remember all these points for my Shahada to be accepted?

Answer: No you do not have to by heart all these points but you have to definitely 'fulfill' all these conditions.

All of this constitutes of the second part of the shahadatain Muhammad Rasool Allah. This is the meaning and entailment of it.

May Allah make this a benefit for us, in our hearts, in our actions, from our limbs and our tongues. Aameen.